

*A Defence of Her Majesty's Title to the Crown,
AND
A Justification of Her Entering into a War
with FRANCE and SPAIN:*

As it was Deliver'd in a

S E R M O N

PREACH'D before the
Univerſity of OXFORD

On the 10th Day of June, 1702.

Being the FAST Appointed for Imploring a
Blessing on Her Majesty and Allies Engag'd
in the Present WAR.

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Being the Discourse referr'd to in the
Doctor's Answer to the Articles of
Impeachment against him.

The Second Edition.

Imprimatur,

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L O N D O N :

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the Half-Moon in St. Paul's Church-yard.

MDCCX.

Fast

2 CHRON. VI. 34, 35, &c.

If Thy People go out to War against Their Enemies, by the way that Thou shalt send Them, and They Pray unto Thee toward this City which Thou hast chosen, and the House which I have Built for Thy Name:

Then bear Thou from the Heavens Their Prayer, and their Supplication, and Maintain Their Cause.

THese Words are a Part of the Solemn Dedication of the Temple, which God had Peculiarly rais'd up *Solomon* to Build, and Consecrate to his Name, and Worship. A Work of that Honour and Dignity, that God thought no *Architect* fit to Contrive, and Finish, but Only That He had more immediately Endow'd with the largest and most plentiful Share of Divine Wisdom and Inspiration. He that was to Build a House for the Almighty to Dwell in, ought certainly to have been a Person of no Mean or Vulgar Character, but Qualify'd with such an Extensive Soul, and Capacity of Thought, as might in some measure Enable Him, to Compose a Manifestation not altogether Unworthy That Glorious and Incomprehensible Being, that would Condescend to Reside in it. For when, *He whom the Heavens cannot Contain*, should Vouchsafe to twere to Confine His Omnipresence to the narrow Bounds of Matter, more nearly to Converge with Mortality: All the Glittering Wealth and Treasure of Nature, Set off with the most Regular Beauty, and Charming Embellishments of Art were

were infinitely Poor and Low to Furnish out a Lodging to Receive such an Almighty Guest and Inhabitant. This was an Honour that God had peculiarly Reserv'd for the Peaceful Reign of this Wife Prince, and which He had Refus'd even His Royal Father, tho' Dignify'd with the distinguishing Character of the Divine Approbation. Yet Those Hands that had been Imbrued in Blood, and Stain'd with the Pollutions of Murder, were Rejected as Unworthy to Raise a Temple to Entertain the Spirit of Innocence and Purity.

The Divine *Shechinah* had been for a long time under a State of Pilgrimage in the Wandring Ark : And now the *Jewish* Polity and State were Settld, to make Their Constitution Entire, God was Resolv'd to Fix the Place and Abode of His Glory, in the Establishment of Their Ecclesiastical Worship and Service. And after This *Royal Designer* had rais'd this Stately Edifice for that Sacred Purpose, We find Him Describ'd in this Chapter with all the Solemnity and Pomp of Majesty, as so Great a Workman Office Requir'd, entring into this Dwelling-Place of God, and Inviting the Almighty to Consecrate the Workmanship of his Hands, with the more Immediate Residence of his Glory, Presence, and Power. And that nothing might be wanting to Compleat the Sacred Ceremony, We find the Man Inspired King as 'twere Introducing God into his Own House with all the Strains of Eloquence that Mortal Tongue cou'd Express. In this *Dedicatory Prayer* He Enters into a Solemn Covenant with God, according to His Previous Promise, to Engage His Blessed Providence always to Rest upon This Holy Place, continually to Assist His People, that they shou'd Resort thither, to Implore His Aid in all the Necessary Duties and Affairs of Human Life. That He would Here preside over the Administration of Publick Justice, in the Detection and Punishment

of Perjury; that on an Humble Repentance He would Deliver Them from His Four Great Judgments of Drought and Famine, Pestilence and the Sword; that He would Graciously upon Confession Forgive all Their Sins, Relieve Their Wants, Deliver Them from Their Enemies, and Guide, and Support Them under the Doubtful, and Hazardous Attempts of War. *If thy People go out to War, &c.*

All which Words are not to be Understood as the Mere Naked Petitions of a Prayer, but as so many Heads, and distinct Articles of a Solemn League, or Covenant, Here made between God and Mankind, afterwards Ratify'd and Confirm'd by a Positive *Visionary* Promise, as well as the External Tokens of His Good-Pleasure, and the Manifestations of His Glory, in Mighty Thunderings, Thick Clouds of Darkness, and Descending Fire.

Neither can These Matters be Restrain'd and Limited to the Jewish Temple, and Nation alone, and so to Expire with That Oeconomy; but are Extended to all Ages and Parts of the Christian Church, whereof They were only Types and Shadows. And that because They Contain Duties of a Moral Nature, and Obligation, Founded on the Eternal Laws of Natural Religion, and the Principles of Reason and Justice. Which These Words in the Text must in particular be allow'd to do. I shall therefore Consider Them as a Political Maxim and Moral Precept, Comprehending these Two Propositions.

I. First here is couch'd a Supposition, that upon Just Grounds, and Lawful Causes, any Nation may Declare and make War upon Another; imply'd in that Expression, *If They go out to War against Their Enemies, by the Way that God should send Them.*

II. Secondly here is laid down a Positive Duty and Obligation that All Nations lye under, in Case of the Declaration of such a War, to Seek to God with a Solemn Humiliation, and Repentance, for His Assistance and Succour to *Maintain Their Cause or Right.*

I shall not here, in the Prosecution of the First Head, enter upon the *General* Proof of That, which so many Learned and Better Persons have done before, and which has been a Trite and standing *Common-Place* among the *Civil Lawyers*, Approved, and Allow'd by all People in the World; namely, that any Nation may make War upon Another, in Defence of Their True Rights and Privileges. But I shall (as I think my self Oblig'd by the Duty of the Day) taking That for Granted, state some of the most Considerable *Particular* Causes, which must be Allow'd as Just and Legal Grounds, for any Nation to Declare, and Make War upon Another; and by applying Them to Our own Circumstances, shall endeavour to Justify, and demonstrate, the Prudence, Justice, and Honour of **HER MAJESTY**, in the Present Proceedings against *France and Spain.*

I Confess, indeed, that the *Publick* Actions and Interests of *Princes and Nations* are not so much the proper Subjects of Debate, either in *This Place*, or of *Private Persons.* Yet considering the *Universal* Danger that Threatens Us on Every Side, and this *critical Juncture of Affairs*, wherein All Things seem to Conspire either in an Inevitable Ruin, or an Established *Happiness* to Our *Estates, Liberties and Religion*, and that not only to Our Selves, but Posterity: there cannot be a Stronger Motive urg'd, to Induce Us to Express Our Zeal, and true Allegiance to Our *Sovereign, Church, and Nation*, than to shew how much it Depends upon Us, and what Convincing Reasons require of Us, Heartily to Enter

into This *Just Cause*, Unanimously, Readily, and Freely to Support Her Majesty under it, and fervently and Affectionately to Implore Success upon Her Arms and Conduct, and an Happy Deliverance out of It.

I shall not here Trouble You with an Enumeration of All the Several *Causes* the *Civilians* have assign'd as the *Just Grounds* of War; but shall Select and Insist upon such *Particulars*, as are Manifestly and Indisputably allow'd by All the *Laws of Nations and Arms*. And these I shall reduce to Three Heads As,

- I. First, Those that concern the Maintaining *Publick Faith*.
- II. Secondly, Those that respect the Vindication of the Honour of the *Crown*.
- III. Thirdly, Those that relate to the Prevention of the Great and Apparent *Dangers* which at this Time Threaten the Peace, Welfare, and Tranquillity of *Europe*.

1. And first for Those that concern the Maintaining the *Publick Faith*. The Only *Natural* Way that Mankind can lay an Obligation on One Another, is by *Covenant and Compact*, from which Foundation All *Civil Laws* take Their Origin, and are Deriv'd. The very Foundation whereof, is Bottomed on that Mutual Trust, that We Repose in the Veracity and Fidelity of Each Other. As long as Men cannot Discern the Thoughts of Those They Deal and converse with, there can be no Other *Principle*, that They can Safely Act upon. Now This Trust the Higher the *Conditions and Object* of it is Advanced must Equally Rise in Proportion in the Obligation. As 'tis Transacted between Man and Man, or Collective Bodies and Societies, 'tis Establish'd, and Supported by the Power of *Positive Laws*, which are made to Decide the Controversies, to Redress the Grievances, and to Punish the Delinquencies

Private Persons in Their Respective States. But Princes and Nations lye not under the Power and Subjection of These Jurisdictions and Laws, as Common to each Other ; They have a Greater and an Higher Court to Appeal to, and Laws of more Extensive Force, and Capacity, to Determine Their Controversies by. And Those are what Mankind, for the Preservation and Peace of the World, and in Compliance with the Necessity of Human Affairs, have by Common Consent Establish'd, and are Known and Distinguish'd, by the Universal Title of the Law of Nations and Arms, and are in Concurrence with, and Subordination to the Law of Nature, and the Divine Law, the Great Standing Rule and Measure, of the Justice and Actions of States and Princes. Now the Main Establishment and Ratification of These Laws, Depends upon the Strict and Just Observation of Leagues, Alliances, Compacts, and Treaties : which are the Sacred and Inviolable Tyes of Union and Friendship betwixt Kings and Kingdoms, and are the Great Rampart and Barrier of Equity amongst Them. These are the Peaceful Cement that holds all the Jarring Parts and Principles of the World together in an Amicable Concord, and keeps Them from Flying out into Ruin and Confusion. How Grand and Indispensible an Obligation therefore must These Conditions of Union lay upon Mankind ! Those that cannot be Tyed up by such Fundamental and Sacred Restraints, Infringe the very Bond of Society, Break in upon the Standing Rules and Measures of all Civil Polity, and do, what lies in Their Power, to bring the World into Discord and Destruction. Such Men have been always justly Abhor'd as the Common Enemies of Mankind, and certainly by All the Laws of Nations and Arms ought to be Treated as Such. Were there any Greater Punishments for 'em than War, all the

Dire Consequences that attend it, are too Little, to Chastise such Base and Dishonourable Treachery, and the Loss of a Throne or a Kingdom, not a Sufficient Réparation for Such Diffusive and Universal Injuries.

Now to Apply what has been Said to Our Own Present Purpose. After a Long, Dangerous and Expensive War, which Our *Aspiring Enemy* had Embroil'd All *Europe* in for many Years, finding Himself Declining, his Country Depopulated, his Exchequer Exhausted, his Armies Discourag'd as well as his Counsels Baffl'd and Defeated, with many Fruitless and Unsuccessful Attempts, He was at last brought (not out of a Desire of Peace) to submit Himself to a Capitulation, and to Treat with Those Enemies, whose Kingdoms He had Spoil'd, whose Rights he had Invaded, and whose Dominions He had so long Encroach'd upon, and Usurp'd. In this Solemn Treaty He Engag'd Himself to Disgorge and Surrender all His ill-gotten Power, and Every thing seem'd Concluded for a Lasting, Happy, and Inviolable Peace to *Europe*. But *This Treaty* was Observ'd just as Religiously as the *Former*: For all this Solemn Engagement was Contriv'd only for a Blind, a Snare, and a Trepan, more Dextrously to accomplish Those Ambitious Designs by Fraud and Artifice, which He was not Able to obtain by Open Force, and Power of Arms.

As in This Confederacy Our Nation had Born so Great a Part and Character, that It Chiefly Supported it with Money, Sustain'd it with Arms and Forces, Maintain'd it with Its Council and Conduct, and in Effect gave it Life, Power, and Success; so was It Oblig'd to Stand by Its Alliance, and to Draw Its Sword in Vindication of Them, against This Open Violence, Injustice and Oppression. Such a Scandalous Violation of the Publick Faith as This, Back'd and Aggravated with all the Bloody Declara-

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tions of Malice, Hostility and Revenge, were certainly too Just a Ground for Us to Enter into a War, to Punish the Treachery, and Repress the Insolence of a Prince, whom no Honour can Perswade, no Conscience Restrain, no Justice Command, no League or Treaty Oblige; and Who like the *Strong Man* in the Gospel, is to be Bound with no Chains and Fetters of Civil Society, but Breaks thorough all the *Laws of Nature and of Nations*. And as this War is very *Just* in the Defence of *Our Allies*, so is it no less *Necessary* in Defence of *Our Selves*, as 'tis

2. Secondly, A Vindication of the Honour of the *Crown*. The Highest Indignity and Affront in Nature, that can be Offer'd to any *Crown'd Head*, is Calling in Question the Right and Title of Its Power and Authority. For this is downright Flying in the Face of Majesty, Trampling upon Its Sovereignty, and Denying Its *Vice-Gerency*. It is Giving the Lye to the Person Sitting on the Throne, and deriving no Less a Reproach than the Blackest Usurpation and *Treason* upon the most Sacred Character. It is a sort of *Verbal Assassination*, a Stab upon the Royal Dignity, a Blast upon the Sceptre and Diadem, and a Dethroning the Person that Bears them. But yet This is not All; it is not only a *Personal Brand* upon the Prince, but ought to be consider'd as an *Universal Affront* upon an Whole Nation: It is Mocking and Deriding that Wisdom and *Divine Right*, whereby the Crown is Plac'd upon the Head of Majesty. This therefore is a Disgraceful Reflection upon a Kingdom, it is a National Contumely and Disdain upon a People, Tamely Submitting to an Illegal and *Surreptitious* Power, Thrusting Their Servile Necks willingly into a Foreign Yoke, and paying an Extorted Allegiance to a wrong Sovereign. And tho' this is such an Extravagant Pitch of Insolence and Abuse, as nothing but as Unparallel'd a Mercy can Forgive, or as Just Revenge Punish,

nish, or as extraordinary Satisfaction Attone for) yet even This Affront admits of a more Exasperating and Transcendent Aggravation. To have a Foreign Prince, even in the Time of *Peace* Presume to take upon Him the Office of a Superior, a Mediator, and Umpire of the Throne, to Dispose of the Right and Title of Our Government, is Such a Superlative Injury, that History cannot Parallel, and Posterity will hardly Believe. That He should not only be Guilty of this Crime Himself, but Engage Another Prince in the Same Abuse, is yet an Additional Provocation to it.

But now, if the *Right* of Her Present Majesty to the Throne had not been so Clear, Manifest, and Undoubted, as even Her very Worst *Enemies* must Acknowledge; had Her Title not been Devolv'd upon Her, by a Long Succession of Her *Royal Ancestors*; had She not been Proclaim'd, as 'twere by the *Voice of God* in the Universal Joy, Satisfaction, and Unanimity of Her Subjects; had not even Her *Personal Merit*, Exempted from That, made Her Worthy of a Brighter *Diadem* than She Wears; What Jurisdiction has any Foreign Prince over Our Nation? What Claim can He lay to Our Service and Vassalage? Or *who made Him a Lord and a Judge over Us*? This is a Quick and Speedy way of Conquering a People, and as 'twere *Proclaiming Us* into Slavery.

A Nation can never be too Jealous of Its Own Honour, or too Tender of the Reputation of Its Sovereign. Where That is Struck at, it Sullys the Brightest Jewel in the Crown. For 'tis That which is the very Life and Soul of Power and Authority, 'tis the Great Tye and Bond of *Allegiance*, the Main Motive of the Fear and Terror of Our *Enemies*; 'tis That which Animates Our Armies with Courage, keeps Our Laws and Traffick in Countenance, That gives Support to the Sceptre, and fixes Awe and Reverence upon Dominion. When This is once *Blown upon*, it
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Taints Majesty, and Corrupts Imperial Quality. It Shakes the Pillars of Greatness, and as 'twere casts a Kingdom into an *Earthquake* and Convulsions. And now what Resentments can be Sufficient for such Presumptuous and Provoking Indignities? Had Her Majesty not *Declared War* upon *Such Enemies*, She must have Forfeited Her *Own Honour*, and Prostituted the Interest and Dignity of Her *People*. The Prince that wou'd have put up Such Affronts, and not Draw His Sword, in Vindication of Himself and His Subjects, had been Justly Reproach'd to have *born the Sword in Vain*, not as the *Minister of God*, and a *Revenger to Execute Wrath upon Him that do's Evil*. Certainly if ever 'twas drawn in the *Cause of Justice*, and in a Time of the Most Fatal and Pressing *Necessity*, it is at Present. And this will still appear further, if We come in the Third Place to Consider,

III. The Great and Apparent *Dangers*, which at This Time Threaten the Peace, Welfare, and Tranquillity of *Europe*, which make a War absolutely requisite to *Prevent* them. And truly how Great Those Dangers are, Our *Universal Fears* will better Apprehend, than My *Particular Words* Describe. To Paint a Scene of Horror, which lies Open to Every One's View, is giving as Unnecessary, as 'tis an Ungrateful Prospect. Our Enemies have been too bold Aggressors to raise in Us only *Jealousies* and Ungrounded Fears: Those that think there is not too much Cause for Them, will Sooner *Feel* than be *Convinc'd* of the Truth.

Ambition is a Boundless and Insatiable Lust, and very seldom Confin'd to the *Just Limits* of a Prince's Dominions; where its Territories are *Largest*, it is generally seen to be most Restless and Uneasy: It is an Active and *Encroaching* Vice, always Getting Ground, and still *Thirsting*, the More it *Swallows*. It therefore highly concerns a Prince, for His own Safety,

Safety, always to carry as Watchful an Eye, over the Motions and Designs of a *Potent Neighbour*, as over those of an Open, Resolute, and Declar'd *Enemy*: When Mighty Forces are Rais'd and Maintain'd, and a Numerous Fleet Equip'd and Set out, such Preparations for War, tho' in the time of Peace, give a Sufficient Umbrage for Guard and Caution at least. And where a Prince by a Monstrous Growth of Power, Rises to be an *Over-Ballance* for His Neighbours, and Administers Just Cause of Fear and Suspicion, it has been always Held Lawful for Them to Enter into a *Confederate and Defensive War* for Their Common Preservation. But 'tis most indisputably certain, if This Power is Gain'd by Encroachment and Usurpation, and Maintain'd by Force and Hostility, and not only becomes Formidable and Dangerous, but is *Actually* Injurious to Princes and States about it, the *Law of Arms and Nations* Permit any One, laying aside the Consideration of the Cause, and much more if *Engag'd* in it, to Join in War with the Weaker Prince, for his Assistance; against a Powerful, Over-bearing and *Exorbitant Adversary* both in point of *Honour, Safety, and Justice*. And this is a Case Universally Granted by All *States-men, Divines, and Civil-Lawyers*.

Now This is manifestly the *Common Cause of Europe*, which loudly Calls for the Joint Assistance of All its Powers, and in which Every Prince will be Oblig'd to Engage, that has any Regard for His Dominions, any Concern for His Liberty, any Love for His Crown, or any Care for His Subjects. And certainly *ENGLAND* has a more than Ordinary Obligation to Join heartily into the *Confederacy*, from the Success of Whose Arms We must expect the Preservation of Our *Constitution*, the Safety of Our *Church*, and the Prosperity of Our Government. Which certainly are as Just as they are Necessary Motives to Oppose an *Ishmael*, whose Hands are Against every Man, and every Man's Hands Against Him. From

From what has been said I suppose it evidently appears, on what *Legal Grounds and Causes*, Her Majesty has enter'd into the Present War, which if ever any in the World did, stands undeniably Justify'd by the *Laws of Nature and Nations*, by the Measures of Justice and Equity, Necessity and Honour. And what greater Encouragement can We have, with Boldness and Assurance, to make Our Addresses to God, to Prosper so good an Undertaking, to give an happy Event and Issue to such a Rightful Cause, to Crown Our Arms with Victory, and to make them as *Successful*, as they are *Just and Honourable* ! Which brings Me to the *Second Proposition* contain'd in the Text, namely,

II. The Positive Duty and Obligation that All Nations lie under in case of the Declaration of such a War, to seek to God with a Solemn Humiliation and Repentance, for His Assistance and Succour to *Maintain Their Cause or Right*. And This I shall endeavour to make evidently to appear by shewing on what *Reasons* it is Grounded. As,

I. First, Because War is an Appeal to God for the Justice of a National Cause. Imperial Dignity is seated Above the Cognizance of Law, and there is no *Bar to Arraign Majesty* at, but the *Tribunal of God*. The Throne is above Subjection, and as 'tis in it self the Fountain of All Jurisdiction, is Liable to none but what is Superior to it, and that is the Divine Alone. Therefore the Quarrels and Controversies of Kings and Kingdoms, as they are Independent of one another, can be Decided in no *Court of Judicature*, but the Field of Battel, where God Presides as the Great and Supreme Lord and Judge of Life and Death, that gives *Victory to Kings*, and saves his *Servants from the Peril of the Sword*; that sets up One and pulls down Another, and administers Justice by the sole Determination of His Will and Power. He is the Great Mediator and Mighty Umpire; that here gives

gives Sentence o'er His Vice-Gerents, and concludes the Fate of Princes, and the Fortune of Nations. The only Satisfaction that Imperial Resentments will admit of, is by the Decision of the Sword: And where the Publick Right or Honour is Violated, Publick Restitution is to be Requir'd and Given; which if Deny'd or Contested, leaves it in the Power of the Injur'd to Vindicate themselves, to seek Justice in the Destruction of their Enemies, and to wash away the Stain and Affront in the Blood of the Injurers. When neither the Laws of Nature or Civil Equity can bring a People to a true Sense of their Duty, and a Discharge of Justice, these are the Last Compulsive Means, to Strike Terror into the Offender, and to Extort Right out of Their Power. This is Grounded on the very First Principle of Nature, that allows Mankind to Repel Force with Force. Upon this Account of the Despotick Dominion, that God, the *Great King of Kings; and the Absolute Monarch* of the World, Exercises in the Disposing the Events and Issues of War, He has been pleas'd, among the Rest of His Glorious Attributes, to Assume This, as His *Distinguishing Title*, Expressing His Authority, of being *the God of Peace and War*; a Title whereby He so frequently Signalizes His Sovereign Power in Scripture, as if 'twere the Great Badge, and Visible Character of His Omnipotence. If War is therefore so Solemn an Appeal to God, for the Justice of a National Cause, how Highly does it Concern Us, to make Our Plea to appear Just and Equitable before *This Supreme Judge*, that He may Decide in Our Favour, and that We may Retain Those Blessed *Advocates* in Heaven to Plead in Our Defence, that We be not Cast in This Dreadful Court, where the Sentence will be Executed in nothing but Rout and Confusion, Blood and Ruin! And This will still Appear more Necessary, if We come to Consider a Second Reason whereon this Duty is Grounded, Namely,

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2. The Great Dangers and Uncertainties that Attend War. As the Events of War are of the Greatest Moment and Importance, as being the Grand *Wheel*, upon which All the Affairs of This World are Turn'd, and the Fortunes of States and Kingdoms Depend, so in Nothing is the Over-ruling Power of Providence so Visible and Controuling, as in the Disposure, Management, and Administration of Them to its Own Ends and Purposes. I say *to its Own Ends and Purposes*. For tho' They oftentimes lie so Intricate, Remote, and Obscure, that We are Apt to Accuse its Conduct, and to Blame its Justice, in the Decisions of Victories, and the Revolutions of Governments, wherein Injury and Usurpation often get the Upper-hand: Yet in This Appeal, that the World makes to God, for the Right or Wrong of Their Cause, We must not Conclude the Divine Determination and Counsel from This or That *Particular* Scene of Action, but take the Whole *Body* and Series of Providence together. Which tho' it may seem to have some Inconsistencies in its *Several* Parts, will Appear in the Intire Composure of it Strictly Uniform, Coherent, and Agreeable. Yet how Many Little Accidents do's it make use of to Bring about Its Grand Designs! Especially in the Events of War, which seem so wholly Guided by Blind Chance and Fortune, that the Wisest Policy and Conduct Join'd with the most Powerful Strength and Force, cannot give the least Certain Assurance of Victory and Success. For all Policy Depends upon nothing but Forecast and Probable Conjecture, and where one *Link* Fails, the Whole *Chain* is frequently Broken and Useless, and it lies in the Power of the Least Accident in Nature to Baffle and Defeat it. It is a Miracle, if what depends upon mere Casual and Conditional Events, Obtains its Ends. For what Confidence can be plac'd in that Force and Strength which is Subject
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to such Innumerable and Invisible Contingencies, Against which 'tis impossible with the utmost Caution and Sagacity to Raise any Fence or Guard? How many *Armies* that thought Themselves Secure of their Enemies, have Found to Their Amazement Both Their Designs and Themselves Ruin'd, by the Little Advantage of Ground, the Pass of a *River*, a Sudden Surprise, an Undermining *Stratagem*, the Alteration of the *Weather*, the Fall of *Snow*, or *Rain*, the Misunderstanding a *Word* given, the Spreading a False *Rumour* or Alarm, nay the Start of an *Horse*, the mere Error of the *Eye*, or the Information of a *Deserter*? Which has Overturn'd All Policy, made Power Impotent, and Victory unexpected. How many *Fleets* have been Dissipated with a *Mist*, Broken and Sunk with a *Storm*, and Blown up with a Spark of *Fire*? So that the *Final Sentence* of a whole Kingdom, has oftentimes been Pronounced in a few Syllables of a Verbal Mistake, and a mere Gust of Wind has *Blasted* the Fortune of an Empire. And now what Dependance can be Plac'd upon such Fickle, Slippery, and Uncertain Causes? That have Defeated the Expectations of the Greatest *Generals*, and always Convinc'd the World that *Success is not to the Wise, nor the Battel to the Strong, but Time and Chance happens to Them All. That 'tis nothing with God to Help, whether with Many, or with Those that have no Power.* And that where His Providence Interposes, a Small Company shall Rout a Mighty Army, *One shall chase an Hundred, and an Hundred shall put ten Thousand to Flight.* These are Truths that All Histories Sacred and Prophane, are but One Universal and Concurrent Proof of.

If War is thus a Kind of *Lottery*, in which Mankind Throw at random for Their Lives and Fortunes, and so many Thousand *Hazards* Surround one Single Prize, can any Trust be laid on a Lucky Cast, or an Adventurous Dye? How often has it been seen,
that

that some *Generals* of known Abilities and Experience, of Prudence and Conduct, have been Forc'd through the Perverseness of an *Ill Fortune*, that has always, like an *Evil Genius*, *Haunted* and *Attended* Them, and Thwarted their Well-laid Policies, and Designs, to sit down with the Shame and Confusion of a Deriding World, and to bear the Reproach of a Character, They never Deserv'd? On the Other hand, how many Rash, Inconsiderate, and Unskilful Officers, have in some Bold, Precipitate, and Unadvise'd Exploits, by the unmerited Favour of Fortune, instead of Censure and Scandal, obtain'd a Name and Credit, that was never Owing to Their Forecast or good Management? This Unaccountable Conduct in Human Affairs, which the Blind World has *Misall'd* by the Name of *Fortune*, is the Unsearchable Guidance of an All-wise Providence, Baffling and Counter-plotting the Shallow Projections of Reason, and Over-ruling and Directing Them, not only *Beyond*, but *Beside* their Own Powers, and Tendencies. This is that which like a sudden Flash of *Lightning* from Heaven, has often Blasted the Laurels on the Heroe's Head, Chang'd his Crown and Sceptre into Chains and Fetters, his Throne into a Dungeon, and his Victory and Triumph into Conquest and Captivity.

There is in *Military* Transactions, as in the Other Offices of Men's Lives, some certain, Inconsiderable, and unobserv'd *Points and Crises*, that give a New Turn to the Whole Scene of Affairs, to the Wonder and Astonishment, not only of the *Spectators*, but of the very *Actors* Themselves, who are Manag'd as so many *Instruments* and *Machines*, to Accomplish what they never Design'd, and to Bring about what They never knew was in their Power. Since therefore the Dangers and Uncertainties of War are so Great, that it lies not in the Compass of Human Force and Policy, to Promise Themselves Success in Their Attempts, which are so Irresistibly Over-rul'd by a Superior

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Power,

Power, that Manages this Game as it pleases, and by an Invisible Hand makes the *Movements*, and Disposes of the *Fortune* of the Day: what Greater Motive can there be, to Induce Us to Look up to That Good Providence, with an Humble Trust and Confidence in Its Mercy, Beseeching It to Prosper Our Arms, to *Maintain our Right*, and to Crown Our Endeavours with Success. Which will Appear to be the Wisest Policy We can Follow, if We consider a Third Reason This Duty is Grounded on, namely,

3. That it will Engage God to be on Our Side, and to Vindicate our Cause. The Prime and Fundamental Principle of Religion, is Trust in the Divine Goodness, Justice, and Power Founded, besides its Reasons, on the Reward that necessarily Attends it. And the Words of the Text (as I said before) imply a *Covenant* between God and Man, Promising this Reward, upon the Conditions of the Right of the Cause, and the Solemn Invocation of the Divine Assistance. In which Case God has Condescended to lay an Obligation on His Justice to Defend and His Mercy to Relieve a Nation Labouring under Injury and Oppression. Such a Confident Appeal as 'twere Devolved the Controversy upon God, Engages Him in the Quarrel, makes Him not only a Judge but an Advocate, nay (if I may be Allowed so to Speak) a *Party*, and *Confederate* in the Dispute. An Oppression is the Highest Act of Injustice, and that seems to Cast the Greatest Reflection and Affront upon Providence, so the Punishment and Suppression of it, is the most Noble Vindication of the Divine Equity and Honour, and as 'twere a Visible and Glorious Display of the Supreme Sovereignty and Dominion. It is in This, that Heaven seems to Triumph over the Powers of Darkness, and to Assert Its Kingdom and Prerogative upon Earth. This is so Essential a Part of the Divine Character and seems to Express so much of the Intrinsic Goodness of His Nature, that the Scripture always Represents Him under this Kind of Benevolent Title. And the Authority that He has Lodg'd in His Vice-Gerents for this Purpose, carries in it the Nearest Resemblance, *Image and Superscription* of the Godhead. He therefore Requires nothing more of Us, than to make Our Case known in His Presence, to lay Our Complaints before Him, to Submit Our Selves to His Determination and Judgment, to Cry unto Him in Our Trouble, and He will Deliver Us out of Our Distress. Omnipotence never shews it Self so Bright and Conspicuous as in the Relief of the Afflicted, which seems to be as 'twere the Darling Office of the Almighty, and for which His Son is said, to have Cloath'd Himself in Our Flesh, to be more Sensibly Touch'd with Our Infirmities. As the Divine Compassion Involves in Its Notion both Will and Power to give Succour it is the Highest Obligation betwixt God and His Creatures and the Fundamental Principle and Motive of all Homage and Adoration. And what Stronger Argument can there be for a Trust

in Providence, than that it cannot, or will not, Fail and Disappoint the Expectations of its Dependants? Out of the Innumerable Instances that might be brought to illustrate this Matter, I shall mention but One, that speaks very Home to the Present Purpose. The *Reubenites* being under a very Great and Pressing Distress from Their Enemies, who were likely to Over-power Them with Force, and to Cut 'em off with a swift Destruction, Fly in an Humble Supplication to God for Deliverance out of the Unavoidable Danger. Whereupon it is said, that *They were Help'd against Their Enemies, and they were Deliver'd into Their Hand, and All that were with Them; For They Cry'd to God in the Battel, and He was intreated of Them, because They put their Trust in Him, and there Fell down many Slain, because the War was of God.* It was the Principle even of the *Heathenish Religion*, that They cou'd not go out to War with Success without a Solemn Invocation of Their Gods. They were Sensible that as a Superior Power Presided o're These Important Events, so 'twas Highly Requisite to Engage it in Their Favour. It is not Sufficient that Our Cause be in It Self Just, till tis Heard and Impleaded in the Court of Heaven; and then We may expect a Definitive Sentence on Our Side. And if God thus Sends Us out to Battel, We may be sure We shall be Safe Acting under the Almighty's Commission, that He will go forth with Our Armies, and send his Destroying Angel, with a Mighty Hand, and a Stretched-out Arm, with the Sword of Divine Vengeance Drawn and Brandish'd o're Our Heads, Both to Defend Us with a Shield from Our Enemies, and to Sate and Glut it Self in Their Blood and Destruction. *He will Teach Our Hands to War, and Our Fingers to Fight; He will Gird Us with Strength to the Battel, and give Us the Necks of Our Enemies; He will shoot out His Arrows, and scatter them, He will cast forth His Lightnings, and Destroy Them.* Thus Providence shall Encamp about Our Hosts, and give Lite to Our Courage, Conduct to Our Generals, Success to Our Policies, Victory to Our Arm, and Confusion to our Adversaries. But

4. Fourthly, This Solemn Invocation of the Divine Assistance, Join'd with a Publick Humiliation and Repentance, will be a Means to Avert Those Judgments that were otherwise Due to Our Sins, and which We shou'd have Reason to Fear might Prevent the Success of Our Arms, and Provoke God to give Us up to the Will of our Enemies. Let the Cause of Our War be never so Just in Its Reasons, never so Honourable in its Designs, never so Legal in Its Prosecution, yet the Sins of some Particular Persons engag'd in it, and much more of the Whole National Body, may be sufficient, to Unhallow and Illegitimate the One; to Corrupt and Defile the Other, and to Frustrate and Disappoint the Third. The Disobedience of a Single *Jonah*, was enough to raise a Tempest in the Winds and Waves, and was

A Burden that had like to have Sunk the Vessel, together with All His *Innocent* Companions. But Publick and National Sins can Receive only this Publick and National Punishment; This is the Proper Scene for *General Justice*, to Signalize its Authority upon, and God may with the Highest Equity take this Occasion, to Chastise a Wicked People, and to *Expiate* Their Crimes in the Effusion of Their Blood. Whilst the Guilt of a Kingdom is Loud and Clamorous, it may Stop and Drown the Cries and Prayers of the Oppress'd, and Draw down Vengeance instead of Mercy. Upon such Reason and Necessity was The Law Grounded, that God gave to the *Jews*, *When the Host goeth forth against Thine Enemies, Then keep Thee from every Wicked Thing* Deut. 23. 9. As if there was a more than Ordinary Obligation for a People on such a Solemn Occasion, to stand Clear and Justify'd in the Sight of God, to Entitle Them to His Favour, and to render 'em *meet for a Deliverance*, and Worthy of the Success of those Great Events, which are the Arbitrary Issues of His Providence. Triumph and Victory are the Bless'd Rewards of Justice and Innocence; and the only way to Obtain the One, is to Shew Our Selves Possess'd of the Other.

Repentance and Humiliation are at all times the Duty of Our Lives, as being the Necessary Expiations of those Errors that continually attend 'em. But there are some Seasons and Opportunities, that Require a more Solemn, Devout and Publick Exercise of 'em, and Those are, under any *Universal Calamity* and *National Concern*. And certainly nothing can more Affect the Welfare and Happiness of the *Publick*, than the Events of War, which whether it Succeeds Well or Ill, must certainly be a Great Burden upon a Kingdom, and must be always in it self Consider'd as a Punishment for Sin. *Whence come Wars and Fightings* (says St. James) *come they not hence, even of your Lusts?* As if They were not only the Product, but the Natural Correction of Vice. And therefore 'tis always in Scripture Rank'd in the Dreadful Number of God's Judgments, and Marches in the Head of Divine Vengeance. And David look'd upon it as such a Pernicious Mischief to a Nation, that He chose rather to suffer the Depopulation of His Dominions by the Swift Destruction of a Pestilence. Its Ill Consequences are sooner Felt, than Describ'd. It is the Abstract of Injury, Insolence and Revenge, the Parent of Hostility and Murder, the Insatiable Drain of the Blood and Treasure of a Kingdom, and a Subversion of its Laws, Rights and Privileges, and therefore never to be Undertaken, but when an unavoidable Necessity Demands it, as is too Evident in Our Case. When therefore the Hand of God is thus Visibly upon Us, and All that is Near and Dear to Us lies in Danger, what Reason have We to Fly to Him in Supplication and Prayer, that He would Avert those Judgments We have Just Cause to Fear, and that He would Interpose with His Power, to Maintain Our Right

fight, against all the Assaults and Invasions of Our Enemies !
And this wou'd be

5. Fifthly, the Greatest Encouragement Both to Our Selves and Allies, to Prosecute Our Designs with Alacrity and Vigor, and to carry on the *War* with the utmost Courage, Confidence and Resolution. And these are Qualities that seldom Fail Obtaining Their Ends, and *Crowning* their Endeavours with Success and Prosperity. For having thus *Reconcil'd* God to Us, and made Him Our Friend, a Good Cause will give an Invincible Life and Spirit to Its Defenders ; It Invigorates Them with a Noble Hope , and a Conquering Assurance , Excites the very Soul of Action, and Kindles Honour, Emulation and Bravery : It Defies Opposition, Sharpens Our Resentments, Sets an Edge on Our Swords, and is a certain *Anticipation* of Victory and Triumph.

Lastly, Prayer is an Absolutely Necessary, and Conditional Means of Success in *War*. *Ye Fight and War* (says St. James) *yet Ye have not, because Ye Ask not*, James 4. 2. Prayer is doubtless the most Proper Refuge to God in all *Distress*, it Relieves Our Thoughts, Unloads the Mind, and Fills it with Lively and Cheerful *Ideas* of Hope and Confidence : It Imparts and Communicates Our Troubles, and Transfers and Lodges Them upon Omnipotence. But in this Matter, Its Power is Miraculous and Astonishing, it has Baffl'd the Force and Order of Nature, Defeated the Wisest Counsels and Policies, Vanquish'd the most Formidable Strength and Arms, and has as 'twere *Visibly* Brought the Almighty down upon Earth, in the Display of His Sovereignty and Glory. How did it Change the Implacable Hatred and Resentments of *Esau*, into the Tenderest Kindness, and most Brotherly Love and Compassion ! How often did it Deliver the *Israelites* when Their Dangers afforded no Visible Escape ! When *Moses's* Hands were Erected towards Heaven, They Fetch'd down Blood and Slaughter on the *Amalekites* ; as if Victory Depended, and Providence was Turn'd and Decided by the Motion of His Arms. Did not *Joshua* Besiege *Jericho* with a Prayer, Dismantle the Strong City with a Petition, and Scale the Walls, and lay 'em Flat with an Intercession ? Did He not with This Stop the Great Courses of Nature, and make the Sun and Moon Obedient to His Command ? Did not This Establish *Hezekiah* in His Throne, and bring down the Destroying Angel upon the *Assyrians*, Cover the Earth with Their Ruins, and Lay That Proud Emperor as Low as His Host ? *What shall I say more ? for the Time would fail Me to tell of Gideon, and of Barak, and of Sampson, and of Jephtha, of David also, and Samuel, and of the Prophets. Who through Faith subdued Kingdoms, wrought Righteousness, obtain'd Promises, Stopt the Mouths of Lions, quench'd the Violence of Fire, out of Weakness were made Strong, wax'd Valiant in Fight, turn'd to Flight the Armies of the Aliens.*

Thus

Thus Our Prayers will be the Best Weapons We can use Against Our Enemies; They will Recoil and Fall like so many *Fiery Darts* from Heaven, as *Elijah's Flaming Requests* upon the Heads of His Adversaries. For on so Solemn and Important an Occasion, 'tis to be Presum'd, They Will Want no Qualifications to render 'em Effectual at the Throne of Grace. For if an Universal Danger can work upon Our Fears, if the General as well as Particular Interest of the Nation on Our Hopes and Desires, if the Justice and Equity of Our Cause on Our Faith and Dependence on the Divine Mercy and Goodness, if the Safety of Our Religion, the Preservation of Our Country, the Establishment of Our Constitution, can move Our Zeal, Affection or Compassion; certainly Our Devotions on all these Accounts will be Wing'd with a Pathetick Force, and Irresistible Energy. And 'tis Impossible They should Return Empty, when Humility, Fervency and Importunity are to make way for, and to Introduce Them into the Presence of God. What higher Engagements can We have for the Sincerity and Integrity of Our Addresses? *With* which They cannot but Succeed; and *Without* which, They wou'd be such a Solemn Mock, and Blasphemous Derision of Omnipotence, such a Transcendent Pitch of Impudence and Hypocrisy, as would Justly Call down all the *Visits* of Divine Wrath and Everlasting Vengeance, to be Pour'd on Our Own Guilty Heads, instead of Our Enemies. How justly might God Answer Us in the Words of the Prophet, *Behold Te Fast for Strife and Debate, and to Smite with the Fist of Wickedness? Te shall not Fast as Te do this Day, to make Your Voice to be heard on high.* But 'tis to be Hop'd the Following Words are more Applicable to Our Case. *Is not This an Acceptable Day to the Lord? Is not This the Fast that I have chosen? To loose the Bands of Wickedness, to undo the Heavy Burdens, and to let the Oppressed go free, and that Te break every Yoke?* These are doubtless the Good Designs of *This Day's Solemn Humiliation*; and as We have the Greatest Reason to Implore Success, upon Them, so I hope We need not Doubt of the Blessing attending them, *That God shall Guide us continually, that Our Light shall break forth as the Morning, and Our Health shall spring forth speedily, that Our Righteousness shall go before Us, and the Glory of the Lord shall be Our Reward, and that He will make us the Repairers of the Breach, and the Restorers of Paths to Dwell in.* For God breaketh the *Judith c. 16.* *Battels, and Pitches His Camp in the midst of His People, and Delivers them out of the hand of the Persecutors.* Tho' *Assur* come with Thousands in His Army, whose Multitude hath shut up the Rivers, and their Horsemen cover the Valleys; Tho' He has said that He wou'd Burn up Our Borders, and Kill Our Young Men with the Sword, and dash the Sucking Children against the Ground, and make Our Infants as a Prey, and Our Virgins a Spoil, Yet the Almighty Lord shall bring Them to Nought by the Hand of a WOMAN.

Thus,

Thus, I hope, it Appears for what Good Reasons Her Majesty has been pleas'd to lay Her Commands on Her Subjects, for the Solemn Observation and Service of This Day, and on what Legal Grounds, in Compliance with Their Repeated Requests, and the Mature Deliberation of Her Council, She has enter'd into This *Just and Necessary War*; and how Much We are all Bound, both in Duty to God, and Our Sovereign, as well as Our Own Interest, Unanimously and Heartily to Assist and Support Her, under This Great Undertaking, as far as Our Prayers and Estates, Lives and Fortunes can Serve Her; All which so Visibly Depend upon its Success and Event.

And certainly, such Great and Threatning Dangers should have Their Just Effect upon Us, and Unite Us as much in Our Resolutions and Affections, as they do in Our Common Interests, Apprehensions, and Troubles. It has been God's Great Mercy, that the Sword has not yet Pass'd through Our Own Land, and that Our Country has not been the Seat of That Blood and Ruin Our Neighbours have Endur'd. If We are willing to Provoke God's Indignation against Us, to bring down so Dreadful a Judgment upon Us, We cannot take a more Effectual Way to do it, than by Our Divisions and Unnatural Breaches among Our Selves. These will infallibly bring That Destruction, Both upon Our Church and Nation, which neither the Malice, Wit, or Power of Our Enemies could ever yet Accomplish. And which They will never be Able to do, if We are True to the Good Old Principles of Our English Church, and Our English Government. These are the Grand Barriers and Supports both of Our Liberties and Religion; and when We Transgress or Recede from those Ancient, Sacred and Inviolable Boundaries, We must expect that Our *Fundamental Constitution* will Shake and Totter. It will be found an Infallible Truth, That an Innovation in Either will Subvert Both. It has been the Peculiar Blessing of God's Providence to this Nation, that if it has Permitted an *Accidental Deviation* from Either, it has at Last brought Things into Their True, Proper, and Rightful Channel again.

But let Us not Flatter Our Selves. Neither the Profession of the Purest and most Apostolical Religion in the World, without the Constant and Sincere Practice of it, can be Sufficient to Deliver Us out of the Hands even of an Idolatrous and Barbarous Enemy. That will but Aggravate Our Misery, and leave Us without Excuse, if We Neglect so great Salvation. And without This, neither the Wise Constitution of Our Government and Laws, nor the most Refin'd Policies of Our Parliament and Ministry, nor the Strength and Number of Our Armies, Fleets, and Confederates, nay, nor the

Care,

Care, and watchful Vigilance, the Courage, Resolution and Conduct of Our General, nor even the Piety and Prudence of The QUEEN can Avail for Our Good, or be Able to Secure Us the Least of Those Blessings We Enjoy.

In a Word, Let us make God Our *Friend* by Serving Him, and His *Vice-Gerent*, as We ought, to the Utmost of Our Power: And tho' there is so Formidable a Conjunction of the Two *Greatest Powers* in *Europe*, yet let Us not Fear, but that God can quickly Divide and Scatter both Them and their Policies, and put a Fatal Stop to Their Insolent, Encroaching, and Ambitious Designs. If War is *Expensive*, let Us consider that an *Inglorious Peace* will be *Dearer*. And let us Convince Our Enemies, that We are more Ready to *Give All*, than to *Lose All*. In short, as it has Pleas'd God's Providence, through so many Dangers and Difficulties, to Raise up and Preserve Her Majesty, to Restore and Establish *A Declining Church* and *A Sinking Nation*, in Their *Pure Forms*, and *Original Constitutions*; so let Us beseech God to Carry on these Glorious Undertakings with Success, that She may be Able to Restore and Settle the Peace of *Europe* in its Just Rights and Limitations; and that as He has Bestow'd a *Crown* upon Her in This World, as the Reward of These Heroic and Pious Designs, so after a Long Reign Here, He would Advance Her to an Higher Throne in Heaven, and Dignify Her with a Glorious and Immortal *Crown* hereafter, in the World to come.



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